

# The Missionary Intelligencer.

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From "The Chinese Revolution" by Arthur J. Brown,  
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## DR. SUN YAT SEN,

The first President of the Chinese Republic. Dr. Sun is a Christian. He is one of the best and ablest men that China has produced. For fifteen years he has worked day and night, with pen and voice, under the ban and often in imminent danger, and all with the supreme purpose of lifting his beloved native land out of the slavery of the Manchu lords, whose misrule has lost them their prize.

## Financial Exhibit.

The following is an exhibit of the receipts of the Foreign Society for the first ten months of the current missionary year:

	1911.	1912.	GAIN.
Contributions from Churches.....	3,132	3,222	90
Contributions from Sunday-schools.....	3,643	3,852	209
Contributions from C. E. Societies.....	1,018	948	*70
Contributions from Individuals.....	914	1,043	129
Amounts .....	\$238,019.18	\$242,312.02	\$4,292.84

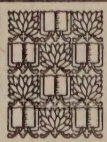
Comparing the receipts from different sources shows the following:

	1911.	1912.	GAIN.
Churches .....	\$99,420.48	\$94,505.98	*\$4,914.50
Sunday-schools .....	68,995.79	80,250.88	11,255.09
C. E. Societies .....	7,558.51	7,122.66	*435.85
Individuals .....	23,868.76	33,896.83	10,028.07
Miscellaneous .....	1,349.14	3,923.87	2,574.73
Annuities .....	33,425.97	18,550.00	*14,875.97
Bequests .....	3,400.53	4,061.80	661.27

\*Loss.

Gain in Regular Receipts, \$18,507.54; loss in Annuities, \$14,875.97; gain in Bequests, \$661.27.

Only one more month until the books close for the missionary year. We are sure the friends are anxious to make September the greatest month in the history of the work. We are hoping to receive not less than \$150,000 this month. Last year the receipts ran up to nearly \$110,000 during September. Let every missionary church and Sunday-school be in line with an offering before the 30th day of the month. Send to F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.



## EDITORIAL NOTES



Do not fail to send your preacher to the National Convention.

The gain in the regular receipts of the Foreign Society to August 15th amount to over \$20,000.

The old home church in Indiana of Leslie Wolfe, P. I., is sending him some Sunday-school literature, charts, lesson picture cards, etc. This is very thoughtful and helpful.

The Sunday-school at Stewartville, Minn., sends three times the amount of their apportionment for Foreign Missions.

The Foreign Society has recently received a number of Annuity gifts. More of such gifts can be used to great advantage.

The Sunday-school at Fallbrook, Cal., was apportioned \$5 for Foreign Mis-



sions, and it sends \$19.32, almost four times the amount.

Do not fail to read the report from Secretary Stephen J. Corey in this issue. He writes from his stateroom in the *S. S. Oregon*, on the Congo.

You can best serve the missionary cause by getting your friends to subscribe for the *Missionary Intelligencer*. It grows in interest and public favor.

The church at Huntington, Ind., is expecting to reduce their church debt \$5,000 soon and to be in the Living-link column next year. Elmer Ward Cole is the minister.

Linn and Benton Counties, Iowa, are supporting Miss Stella Lewis in Japan, and every church in the two counties has sent an offering, and every Sunday-school has sent a contribution except two.

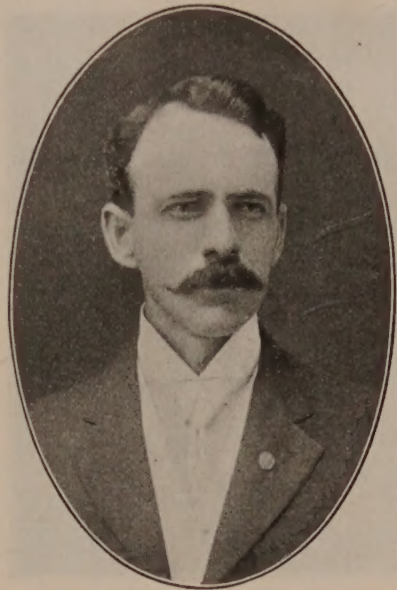
Leadership in the evangelization of the world does not depend upon geographical location, or wealth, or learning; but upon vision, and knowledge, and passion, and sacrifice, and self-effacement.

The fact that men want to know about missions and are reading the latest missionary books is shown by the sale of two editions of 1,000 sets each of the Laymen's Missionary Library No. 1.

Miss Eva May Raw, South Gate, Nankin, China, reports seventeen baptisms—seven men and ten women. This makes a church of over seventy members, and it was organized less than two years ago.

The Christian Temple Sunday-school, Baltimore, Md., Peter Ainslie minister, send \$511.13 as their Children's Day offering. This does not include the amount from the church, as a church. A splendid offering.

The Foreign Society is closing the greatest year in its history. The reports from all the fields are most cheering. More missionaries are needed. If



G. L. CAMPBELL,

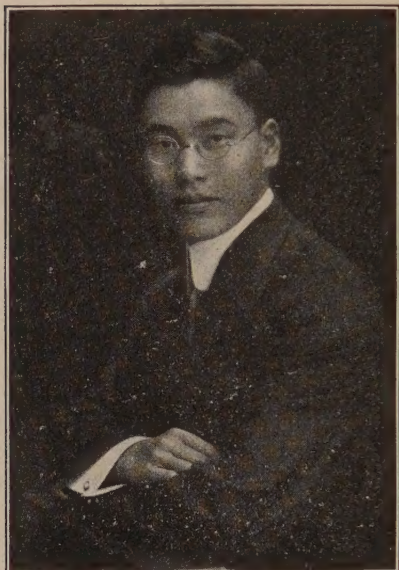
Superintendent Sunday-school, Hopkinsville, Ky. This school gave \$435 on Children's Day this year; in 1911, \$673.90; in 1910, \$461.27. This school is a steady light, and the church gives more than the school.

we do our duty to the work already begun, we will provide them.

July was a good month. The increase in receipts was very encouraging. We ought to receive \$150,000 during September. Last September the income amounted to nearly \$110,000. It was the greatest month in the history of the Foreign Society.

Every church that does not have a missionary committee should appoint one at once. This committee should be appointed by the church, or by the church board acting for the church. And it is usually best to have a missionary treasurer.

We will, of course, not let our building enterprise interfere with our missionary activity. We are very proud of W. H. Erskine, our Living-link in Japan, and hope we may have him with us again before he sails for Japan.—W. D. Ryan, Youngstown, Ohio.



HOH CHWEN GWAN.

This young man is twenty-three years of age. He spent eight years in our Christian College at Nankin, China, now University of Nanking. He was baptized by F. E. Meigs at Nankin. When a strong man was needed to be sent to America for special training in Y. M. C. A. work, he was selected. Now he is in the special training school of the Y. M. C. A. in Chicago. He reached America last September. After finishing his present course he expects to take a special medical training. Mr. Hoh stands high as a student and as a consecrated Christian man.

Augustus M. Sinks, an annuitant of the Foreign Society, died July 3d at his home in Hyde Park, Cincinnati, Ohio. He loved the gospel and did what he could to sound it out among those who knew it not. He was for many years a faithful disciple of Jesus Christ.

The National Convention at Louisville is only about six weeks away. Be sure to send your preacher. Get as many of your church board to attend as you can. It will give them all an increased interest in the work. Remember the time, October 15th-22d.

Those who have waste material in the Sunday-school in the shape of papers

and cards, and who wish to make no further use of same, would do well to correspond with Stephen J. Corey, Box 884, Cincinnati, Ohio, who will be very glad to give information as to where this material can be profitably used.

Giving, like prayer, is a Christian grace. The father can not exercise this grace for his child, nor the wife and mother for the husband and family. The church owes it to its membership to give each member a share in the missionary work. No Christian life is complete which does not have part in the world-wide work of the Kingdom.

If your church or Sunday-school has not forwarded its missionary offering, will you attend to the matter at once? If you intended to make a personal offering to the work, would it not be well to send it in to-day? The books of the Foreign Society close for the current missionary year on September 30th. Let this be borne in mind.

McCheyne felt that he ought to pray daily for missions to Jews and Gentiles. He said: "To that end I must read missionary intelligence regularly, and get acquainted with all that is doing throughout the world. It would stir me up to pray with the map before me. I must have a scheme of prayer, also the names of the missionaries marked on the map."

Mrs. Bertha J. Coop, Southport, England, ordering some supplies from the office of the Foreign Society, truly says: "If we can not raise money, we may be able to raise an interest, and money will come." This is a true philosophy. Many churches need the interest, and an interest in Foreign Missions helps all the work at home. There are few, if any, exceptions to this rule.

Many people continue to speak of the work of missions as if it were the work of the committee in charge. They constantly write about "your work." The committee is the agent of the



churches. The work of missions is the work of the churches. It is their main work, their chief concern, their supreme business. They can not get rid of the responsibility by putting this work upon the committee.

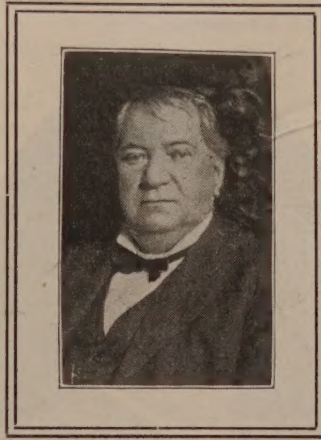
The time should come, and come soon, when the missionary days will be the greatest days in the year. They will be the days when the audiences will be the largest, when the singing will be the best, and when the building will be decorated with flags and flowers. When that time comes the offerings will be on a scale worthy of those who are praying and working to win the world for our Lord.

The Second Summer Conference of the Laymen's Missionary Movement, Lake Geneva, July 27th-31st, was better this year than the first. E. E. Elliott, our Brotherhood secretary; E. M. Tood, of Ft. Wayne, Ind.; F. M. Rains, of the Foreign Society, and others of our brethren were in attendance. They were delighted with the sessions, and express the opinion that a large number of our people should attend next year.

The following missionaries will sail on the *S. S. Nile* from San Francisco, September 7th: Dr. L. B. Kline and wife and two children, for the Philippines; T. A. Young and wife, for Osaka, Japan; Miss Mary Kelly for Nankin, China; O. F. Barcus, for Shanghai, China; Miss Minnie Vautrin, for Luchowfu, China. The prayers of our people will follow these workers to their respective fields. We rejoice that they can go forth to the harvest field of the world.

Dr. Stackhouse, of the American Baptist Society, tells of a man who enlisted a number of young men in the work of placing books and pamphlets relating to missions in the hands of members of the church. In each book a card was enclosed, asking the man who received the book to read it carefully and to loan it to some one else. The year that plan was put into operation the church gave a little over \$3,000 for missions. Since

that date the gifts have steadily increased until they reached over \$10,500 last year.



THOMAS W. PHILLIPS.

Thomas W. Phillips has joined the choir invisible whose music is the gladness of the world, and his works follow him. He was profoundly interested in the Kingdom of God, and gave liberally of his time and money to promote its interests. He was particularly interested in young men and women, and endowed chairs in several colleges and provided halls in which they should live while getting their education. Every large school among us has a Phillips Fund, which is to be loaned to students who need assistance. His book, "The Church of Christ," has had a large sale; it has been translated into Hindi, Japanese, and Chinese. He has set forces in motion that will work for all time. The world is better for such men as Thomas W. Phillips and other men who have been inspired by his example to do larger things. He was a Life Director of the Foreign Society.

It would be a great thing if all Christians would lay by in store, week by week, as the Lord has prospered them. In that case there would be no lack of funds for the support of the work. As it is in most cases, no provision is made week by week. When the time for the offering comes, Christian people give whatever they may happen to have in



hand. If the gift is a mere pittance, there is no regret. If one happens to be absent at the time, he rather exults and regards himself as having gained so much by his absence.



G. M. BROOKS.

G. M. Brooks, of Carlisle, Ky., writes as follows about J. C. Ogden: "I am glad to report to you that Jas. C. Ogden, our missionary to Tibet, as being much better than at any time since his return home. It was my pleasure to spend a quiet day in the home of Mr. and Mrs. Ogden, who, with two little children, are happy in a two-room log cabin on the old homestead, about eight miles west of this city. It was the first time since Mr. Ogden came home that I felt it at all prudent to consult him with reference to his future work. I found him in a happy mood and very communicative and enthusiastic about the work in Tibet. Mr. and Mrs. Ogden both said they were ready to return just as early in the new year as the committee deemed it safe. Their hearts are fixed on those to whom they have ministered for the last six years, and they will be all the happier when they get orders to return. Mr. Ogden will attend the Louisville Convention, and probably from that time on will be ready to aid the Foreign Society."

Why should not Christians talk about missions at the table and at the fireside as non-Christians talk about the sporting news or about politics. Wherever hearts are full of the subject they will do this, for out of the abundance of the heart the mouth speaketh. Children brought up in Christian homes should know about the work, about its nature and its needs, about the difficulties encountered, and about the triumphs that are being won. If they are informed, in after years they will give in a generous way for the support of this work. Many of them will give themselves.

There is great need of getting missionary literature into the hands of every Christian. The reports are still circulated that it takes a dollar to send a dollar to the field, or that it takes ninety cents to send the ten cents that remain. The people should know the facts. When they do, they will give liberally. One man who was accustomed to give five dollars a year because he loved his minister, was told the truth about the expenses of administration. He now gives one thousand dollars a year, and gives it more joyfully than he gave the five dollars before he was enlightened.

### MORE GLORIOUS.

The new emperor of Japan is said to be even more up-to-date than his father. The dead emperor could not speak any foreign language; the son is fluent in English, French, and German. The young emperor is more approachable than his father, entirely devoid of affectation, genial and familiar with his many friends, widely traveled, and with an extensive knowledge of other people, he is in close touch with his own people. The Japanese are proud of the fact that he has only one wife, and that he has four children. The dead emperor saw marvelous changes; in sixty years he saw Japan pass through ten centuries of progress. No country in Europe was as backward a thousand years ago as Japan was sixty years ago. The changes that the new emperor may see can hardly be so great; but he may live to see Japan



become a Christian nation. That is far more likely than the changes that took place in the lifetime of his father when he ascended the throne. If Japan does become a Christian nation in his time, his reign will be more glorious than that of his father, glorious as that has been.

### MISSIONARY EXPERIENCE.

In giving his experiences, a missionary from India said: "When I stood here, five years ago, it was with the sense that I was making a great sacrifice, receiving and thinking that I deserved the sympathy of my friends. I feel quite differently now. There *is* sacrifice.

There are in the mission field sacrifices beyond all telling, beyond all measuring—risks to the health of one's nearest and dearest; separations, the meaning of which we at home can hardly guess, from children who are to spend the years of their infancy and childhood apart from their parents. But then, there is the other side; and the work abroad is so glorious, and, if you knew it, so utterly enviable, that you would not again sympathize with missionaries." It was because of the compensations that such men as David Livingstone and Hudson Taylor could say that they had never made a sacrifice.

## Facts That Tell.

Waseda University, in Tokyo, has eight thousand students. Three hundred and fourteen of these are reported as Christians.

Newspapers are being published all over China. Some time ago the Chinese governor of Tibet sent for a press, that he might establish a newspaper in Lhasa.

Count Okuma, one of Japan's greatest statesmen, sees the superiority of Christianity over the other religions of the empire, and is bold enough to declare his conviction.

Dr. Barbour states that in all the world there is no more open field for evangelistic effort than is offered now in China, which is the home of one-fourth of the population of the globe.

The Bible societies are endeavoring to reach all parts of China with the Scriptures. A Gospel costs one eight-thousandth of a cent. Where the people are poor and needy it is furnished free.

Sun Yat Sen, the first president of the Republic of China, has stated that the Chinese reformers hope to establish the government founded upon and governed by the principles of the Bible.

The circulation of the Bible in China by all societies reaches a grand total of 46,486,403 copies. While this is true, there are hundreds of millions of people in China that

have never as yet seen a fragment of the gospel.

In China the foreigner is no longer ridiculed and despised and called a foreign devil. Foreign ways are rapidly becoming the ways of China. The old arrogance is broken down, and China is learning from the Western nations all that they have to teach her.

The Literary Chancellor of Shenshi advises the students to study the Christian sacred books. The governor of Shantung said that he would be glad to have copies of the New Testament to present to his subordinates, so they could better understand the aim of the Christians.

The Christians in China number now over two hundred thousand; the adherents seven hundred and fifty thousand. This is seven hundred and fifty times the number given by Dr. Milne in 1820, as a probable estimate of what might reasonably be expected as a result of the first century of missionary work.

Railroads are being built and postal routes established in all parts of China. Where a few years ago it took a three-months' journey, the same distance can now be traveled in three weeks. Where it took twelve days, the same trip can be made in twelve hours. There are five thousand postoffices now in China. To each of these postoffices bundles of Christian literature and the Holy Scriptures have been sent.



## JULY A GOOD MONTH.

The receipts of the Foreign Society for the month of July ran up to \$46,643.03, a gain of \$17,492.15. Thanks to the earnest friends all over the land. The Sunday-schools were the chief givers. Their offerings reached the splendid sum of \$26,805.33, a gain over the corresponding month one year ago of \$10,302.81. The number of schools contributing was 1197, a gain of 290. The individual gifts reached \$7,164.55, a gain of \$3,650.83. The churches, as churches, gave \$7,359.01, a gain of \$1,160.53. The Annuity gifts amounted to \$4,650, a gain of \$2,452. Altogether, it was a good month.

Friends should bear in mind that ten months of the missionary year had passed when these figures were made up. For the ten months the total receipts amounted to \$242,312.02, a gain of \$4,292.84. The gain in the General Fund amounted to \$18,507.54. The loss in Annuity receipts is \$14,875.97.

We have only one more month before the books close for the year. We believe the friends will make it a great month. Last year the receipts in September amounted to \$109,755.39. It was the greatest month in the history of the Foreign Society. We are hoping for still greater things during September this year. By all means let us put our hearts and purses together and make a creditable gain. It would be great if we could show a gain from every source of receipts at the close of the year. A good report always insures an enthusiastic National Convention. A good report will cheer the loyal missionary friends and please our Lord, who expects us to do more in sounding out his word to the lost.

Later.—The gain in the receipts for the first fifteen days of August amounted to \$3,141. This brings the total gain up to \$7,433.84.



## A THRILLING REPORT.

The following stirring reports from Secretary Stephen J. Corey will thrill the hearts of the whole brotherhood:

*Steamship Oregon, CONGO RIVER.*

IREBU, AFRICA, July 3.

DEAR BRETHREN: We expect to reach Bolenge day after to-morrow. We go into Ikoko to-day, the station of American Baptists on Lake Tumba. We have had a most delightful voyage. The *Oregon* is a splendid boat—nothing excels it on the river. Dr. and Mrs. Jaggard are in charge on this trip. The crew of fifteen or twenty are nearly all Bolenge Christians. Have visited five stations on way up river. A splendid work is being done among these poor people. The American and English Baptists speak of our work as the most successful on the Congo. The missionaries have planned a full program for me, which will take all my time up to date of sailing from Matadi.



STEPHEN J. COREY.

Jaggards are to go to Monieka with one of the new men. The other goes to Lotumbe with Herbert Smith, and stays there with Hedges when he returns. 901 baptisms this year. Will have conference of all missionaries and go over all problems.

Four days later he writes as follows. This is the greatest report we have ever received from the mission fields:

BOLENGE, CONGO FREE STATE, AFRICA, July 7th.

We arrived safely Friday morning. All are well here and very busy. The July Conference, just closed, has been quite remarkable. 209 were baptized yesterday. There are about 65 evangelists and their wives in. They brought with them over 600 from the villages. Some came six days' journey. The work is indeed wonderful. Every one down river told me that our mission was the marvel of the Congo, and it is so. The people are very poor, but they show great love for God in their simple way. They are happy in giving.

Of course, there are problems. The elders and deacons here and the native congregation are severe in discipline. They withdraw fellowship for the use of tobacco or the arranging of the women's hair in the heathen fashion, but the people come back in penitence.

This is a wonderful work. Services began with prayer-meeting at five o'clock this morning, and did not close until nine to-night. At 8.30 this morning Hensey, Jaggard, Holder, Hobgood, Mark Njoji, Bufe, and I baptized 209 in the mighty Congo. There were 1,247 at Sunday-school and 1,400 at church. I had the privilege of preaching to the people on "The Christian Life a New Life." Hensey interpreted. These are simple people, many of them from the back villages, with little clothing on, but they love the Lord. At the roll-call and thank-offering, Friday night, with over 1,000 present, they filled two bath-tubs, six offering baskets, and the corner of a room. There were rods, money, chickens, ducks, bows and arrows, skirts, cloth, food, fruit, dishes, mats, and much else. All had a share. A boy who had walked six days wearing a loin cloth, gave a shirt. 800 at Endeavor meeting. God is with these people.

We are expecting great things at Longa, Lotumbe, and Monieka also.

STEPHEN J. COREY.

We hope these communications will be read in all the churches and Sunday-schools next Sunday. They will instruct and inspire the people.

## The Approaching End of the Year.

The missionary year closes on the last day of September. All moneys intended for the current year should be in the treasury in Cincinnati on or before that day. The churches and Sunday-schools and Endeavor Societies that have made offerings, but have delayed forwarding them, should delay no longer. Individuals that are planning to give this year should bear in mind that the time is short, and what they do must be done quickly. Nothing is gained by postponing action till the last week or the last day of the year.

By all accounts, the country was never

before so prosperous. The crops are estimated to be worth nine billions of dollars. In no previous year have they been worth nearly so much. The exports were never before so large. The manufactured articles exported amount to over one billion dollars. If any one had predicted ten years ago that the exports would be worth this enormous sum, he would have been regarded as a lunatic. The Lord is prospering his people to the end that they may do more for him. Where much is given there much shall be required.

Not only so, but the Lord is opening



doors and blessing the efforts of his children in wonderful ways. The past can show nothing worthy to be compared with what we see in these days. The church has the greatest opportunity since Pentecost and Calvary. These open doors on all sides and the unmistakable tokens of the divine favor and approval constitute a call to his people to give on a larger scale than ever before.

The loving favor of God has rested on the Foreign Society this year in a most remarkable way. He has blessed the workers on the field, and he has blessed the agents at work at home.

### Dawn of a New Day.

Many friends express the opinion that our foreign work is at the dawn of a new and larger day. This hope is based upon the following:

1. There is an increased and increasing interest in missionary literature. The demand for missionary books has very greatly increased during the past five years. The office of the Foreign Society sells thousands of copies annually.

2. There is a far greater missionary interest in the Sunday-schools. Instruction there is becoming systematic and far more general, and the gifts increase in number and size.

3. The colleges are taking more interest in the world-wide work. Every college now has regular instruction in Christian missions. One of the professors gives part of his time to this special department. It is part of the regular course. A Volunteer Band is to be found in about all of our colleges, if not all.

4. Business men are taking larger interest. The Laymen's Missionary Movement has had a most wholesome influence. The eyes of our men are being opened to the opportunities as never

The receipts thus far are the largest in the history of the work from the beginning. The indications are that the reports at Louisville will be such as will send a thrill of gladness around the world. The present is going to be a record year, if all the signs do not fail. They will not fail if all who are interested in the work will act promptly and give as the Lord has prospered them in the few weeks that remain. Tens of thousands of offerings should be received before noon of the last day of September.

before. They are seeing visions and entering into the larger fellowship.

5. Our people are coming to regard the work in a larger way. They are thinking of it in a greater outline. For example, one friend gives \$25,000 for a new Bible college in Manila, P. I. Such a gift would not have been possible five or ten years ago. Two other friends recently pledged \$10,000 each.

6. There is everywhere to be seen a deeper spiritual life. Our churches are coming to see God in a more real way. They are more and more coming to a larger and fuller Christian experience. Here is our chief hope, not only for missionary growth, but for all real advances. This is the united testimony of those who travel among the churches and who have unexcelled opportunity of knowing the facts.

7. The splendid advances on the foreign fields are sure to awaken fresh and enlarged interest in the homeland. Wherever we look the marvelous success stirs our blood and warms our hearts. Nearly 1,000 additions in Africa alone during the past year! Think of it! And this was done with only a small

band of workers and an inadequate equipment. Indeed, the equipment almost makes us blush when we stop to think how insignificant it is. Our workers in Japan are making a brave fight with limited force and still more limited facilities for doing the work. The missionaries are brave and true, and stand by the work loyally. Advances are being made in spite of our unwillingness to furnish them the much-needed help for which the missionaries have been calling. And in the midst of bloodshed and famine and revolution, and even with reduced force, the advance in China surpasses anything we have before known. God be praised! And our success in the Philippines is one of the wonders of mod-

ern missionary history. Oh, if we only had a hundred men for that field, we would take it for our glorified Lord within a comparatively few years. India, "sad India!", reaches out her swarthy hands, and the light of a new day almost blinds her, and yet she is rapidly accepting our Lord. She is on the highway to a new civilization and a truer religious life. The faithfulness and bravery and real success of our little band in India is enough to challenge our churches to larger things.

What more could we ask for the little we have done? Let all our hearts be ready for the great awakening of the new and better day that is certainly upon us.

## Report from S. J. Corey.

*On board the Oregon, Stanley Pool, Kinshassa, Congo, June 26, 1912.*

We are aboard our splendid little mission steamer and ready to start up the Congo River for Bolenge early in the morning. Dr. Jaggard is captain, and his good wife is aboard to look after our welfare. We hope to reach Bolenge on the 6th, in time for the quarterly evangelistic conference and baptisms. The plan is to spend next Sunday at the English Baptist Mission at Bololo and see the work there. This is the place where Mr. Wilson and Mr. Moon rebuilt the Oregon after the pieces were transported from Matadi up there by rail. It is a great joy to be on this good boat which means so much to our missionaries and workers up river. Her appearance is very neat, and the equipment is excellent. The native crew of the steamer is composed of Christian men from our different stations.

The little stateroom which I am oc-

cupying has a brass plate on the wall with the following inscription:

Dr. Henry Biddle, born Jan. 17, 1872.  
Missionary to Africa, May 28, 1897.

F. C. M. S.

Died October 8, 1897. Buried in British Cemetery, Las Palmas Protestant Cemetery, Las Palmas, Grand Canary.

In his memory this cabin is furnished by his widow, Edith M., and his brothers, Francis M. and Atherton J.

In the dining room, where I am sitting, there is a similar tablet with the inscription:

In loving memory this cabin is furnished by the relatives of

ELLA CAMPBELL EWING,

who for the love of Christ laid down her life at Bolenge, May 17, 1907.

May the good little ship perpetuate the memory of these two sainted ones for many years to come!

Messrs. Holder and Hobgood and I



have had a good trip thus far. The good news reaches us here that all missionaries are well, and that nine hundred and one people have been baptized during the year. We have visited with a

great deal of interest the different Protestant missions at Boma and Matadi, and the Baptist Evangelistic Training School at Kimpese, half-way between Matadi and Leopoldville.

## Back to Louisville.

The Foreign Society was organized in Louisville in 1875. The sessions there next month will be a "home-coming" experience. The Society will be back at the "old homestead." Like most experiences of the kind, it will find many changes at the place of its birth. The Fourth and Walnut church, in which the infant was born, is now being torn away. The child will be surprised to find its birthplace being demolished, but there is an elegant new home where the returning youth will receive a hearty welcome.

What changes in thirty-seven brief years! When this member of the family was brought forth it did not find a very welcome reception by many. Some believed the organization of a Foreign Society an unwise step. Now it has a mighty host of friends in this and other lands. Time works wondrous changes. Some of the most useful men and women now in the service of the Society were born years after it was organized. In 1875 all our people were not giving one dollar for Foreign Missions. We had not even one representative in all the regions of the non-Christian world, no schools, no hospitals, no

printing presses, no evangelistic tours, no orphanages, no Christian brethren in these lands and in these tongues. We can hardly believe our eyes.

A few still remain who were present at that organization. Among them may be mentioned W. T. Moore, W. S. Dickinson, J. H. Garrison, A. McLean, B. B. Tyler, T. P. Haley, F. M. Rains, and perhaps others whose names can not for the moment be recalled.

The Foreign Society now has nearly 1,000 people, all told, in its service. It owns more than half a million dollars' worth of property. It has raised and expended \$4,689,136. Its annual income has increased every year for the past four years, and is now about \$400,000. It has done something toward awakening a missionary interest, but its task is only begun. What the next ten to twenty years will develop, under God, can scarcely be estimated. There are those now living that will probably see single gifts of \$100,000 or more. Within a few years we will be raising a million dollars annually if we do our duty.

Let all the friends of the work come to Louisville in the spirit of prayer and expectancy, and wait on God and seek to do what he would have done.

## Progress Possible.

Macaulay states that English society at the beginning of the twelfth century was in a state more miserable than the state in which the most degraded nations of the East now are. "We see it subjected to the tyranny of a handful of armed foreigners. We see a strong distinction of caste separating the victorious Norman from the vanquished Saxon. We see the great body of the population in a state of personal slavery. We

see the most debasing and cruel superstition exercising boundless domain over the most elevated and benevolent minds. We see the multitude sunk in brutal ignorance and the studious few engaged in acquiring what did not deserve the name of knowledge. In the course of seven centuries the wretched and degraded race have become the greatest and most highly civilized people that ever the world saw; have spread their

dominion over every quarter of the globe; have scattered the seeds of mighty empires and Republics over vast continents, of which no dim intimation had ever reached Ptolemy or Strabo; have created a maritime power which would annihilate in a quarter of an hour the navies of Tyre, Athens, Carthage, Venice, and Genoa together; have carried the science of healing, the means of locomotion and correspondence, every mechanical art, every manufacture, everything that promotes the convenience of life, to a perfection which our ancestors would have thought magical; have produced a literature which may boast of works not inferior to the noblest which Greece has bequeathed to us; have discovered the laws which regulate the motions

of the heavenly bodies; have speculated with exquisite subtilty on the operations of the human mind; have been the acknowledged leaders of the human race in the career of political improvement. The history of England is the history of this great change in the moral, intellectual, and physical state of the inhabitants of our own island."

The nations of the East, of China, of Japan, and India, are as capable of being educated and elevated as were the English people seven hundred years ago. God has made of one all the nations that dwell on all the face of the earth. Give these nations the gospel for a few centuries, and the results will far exceed anything the most sanguine dare imagine to-day.

### A New Living-Link.

Miss Mary Kelly recently visited Sumner County, Kan. Since her visit we have an interesting letter from R. W. Nelson, South Haven. He says: "We all enjoyed Miss Mary Kelly's visit very much. Every one was pleased with her, and I believe I got more good than others, as I went with her throughout the tour of our seven churches. From my acquaintance, I would say that missionaries are the biggest-hearted people in the world, and Miss Kelly is by no means an exception to the rule.

We are planning a postcard and letter shower from our Sunday-school scholars, and all as a surprise for her. We will address these to her care of the *S. S. Nile*, Pacific Mail Steamship Co., San Francisco, Cal., to arrive there before September 7th. If there is any change in her plans for sailing, please let me know.

"As for the money for her support, as long as I am minister of two of these churches, and conditions remain materially as they are, I will guarantee \$600 or over."

### The Simple Life and the Kingdom.

For the missionary and for those who remain at home the simple life is best and happiest and most in accord with the teaching and spirit of our Lord. By living it one can enjoy excellent health and do more than he has ever done to promote the interests of the Kingdom. President Angell bore this testimony: "I have had the good fortune to be in the homes of princes and in the palaces of the rich in many lands, but I am speaking the simple truth when I say that I have never been anywhere in the world in homes that impressed me so with the happiness of the dwellers as the humble homes of our hard-working

missionaries on the foreign field. It was not the happiness of pomp, but it was that highest of all earthly happiness which God grants to every man and every woman who makes the supreme end and desire of life to do the work of the Master, regardless of personal comfort." It must be so in the very nature of the case, for one's joy does not depend upon one's circumstances, but upon what one is and what one is doing to bless mankind. "A man's life does not consist in the abundance of the things that he possesses."

In the Life of Hudson Taylor there is a reference to William Burns that



illustrates and confirms the statement of President Angell. William Burns was one of the pioneer missionaries to China, and a man of culture and remarkable ability. It is said of him that simplicity in living was his great delight. He enjoyed quietness and the luxury of having few things to take care of, and thought the happiest state on earth for a Christian was that he should have few wants. He said that if a man have Christ in his heart, heaven before his eyes, and only so much of temporal blessing as is just needful to carry him safely through life, then pain and sorrow have little to shoot at. To be in union with him who is the Shepherd of Israel, to walk very near him who is both sun and shield, comprehends all a poor sinner requires to make him happy between this and heaven. William Burns and Hudson Taylor furnished their rooms in Swatow at an outlay of one shilling and a penny. Their beds consisted of a few deal boards, and their table was the lid of a box supported on two bags of books. Their furniture consisted of two bamboo stools and a bamboo easy chair. They were as happy as kings, and envied no one his luxuries.

Lacordaire, the eloquent priest, said: "The rock of our present day is that no one knows how to live upon little; the great men of antiquity were generally poor. The retrenchment of useless expenditure, the laying aside of what one

may call the *relative* necessary, is the high road to Christian disentanglement of heart, just as it was to that of ancient vigor. A great soul in a small house is the idea which has always touched me more than any other." Luther and Calvin and Wesley had little of this world's goods. What they received they gave away. And in doing so they greatly honored their Lord.

The excuse made most frequently by those who are asked to give something to support the Lord's work is that they can not afford it. It is because they are not living the simple life that they are unable to respond to the calls that come to them. The cost of living is increasing because the scale of living is constantly rising. Mrs. Bishop said our expenditures upon ourselves are enormous. We decorate our lives till further decoration becomes impossible. We sing, "All the vain things that charm me most, I sacrifice them to his blood," and then we seek for these vain things as if they were the things in life that are most worth while. It is high time we were examining our expenditures at the foot of the cross and in the light of those eyes that once closed in death for the world's redemption. If all who call themselves disciples of Jesus Christ would deny themselves daily for his sake, there would be no lack of funds for the support of any department of the Kingdom.

## Mutsuhito, Emperor of Japan.

On the 30th of July the emperor of Japan breathed his last. Mutsuhito was born about the time of Commodore Perry's visit; ascended the throne in 1868, and reigned for forty-four years. The emperor of Japan is supposed to be a god, and the vicar of all the gods. Mutsuhito was the one hundred and twenty-third in the royal line.

The predecessor of the late emperor lived in Kioto. He spent his time behind a cloud of gold or a thick curtain of bamboo. No one save the great ministers of State and the empress and his concubines and servants approached

him. His feet never touched the earth, and he never went abroad. Most of the affairs of State were attended to by the Shogun, who had his palace at Yedo.

Japan's marvelous progress has nearly all been made since 1868. How much the dead emperor had to do with making the new Japan is known only to those who are acquainted with the inside history of the nation; but as the progress was made in his reign, his name will always be associated with it. When he ascended the throne Japan had no navy, and no national army, and no national system of education. Until Commodore Perry's visit in 1853 and 1854,

Japan was a hermit nation. All sea-worthy ships had been destroyed. Only the junk and the sampan were found in her harbors and bays. The aim of the nation was to have no intercourse with other peoples. The other nations of the world were regarded as "hairy barbarians." The universal feeling was that the sacred soil of Japan must not be defiled with their presence. In the year 1868 there were edict boards all over the empire, on which these sentences were written: "The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given."

Soon after Mutsuhito began to reign the Shogun was deposed and the seat of government was removed from Kioto to Yedo or Tokyo. Japan entered into treaty relations with the other nations of the world. Education was made the basis of all progress. Thousands of men who could teach the Japanese were employed. An army and navy were built

up. Schools of all grades were opened. Railways were built. All the institutions of Christian civilization were introduced. Japan took her place in the family of nations.

In 1872 the edicts forbidding the preaching and acceptance of Christianity were removed. The Japanese are as free to accept the gospel as any other people in the world. The emperor accepted a Bible from the missionaries. In the war with Russia he gave \$5,000 to the Young Men's Christian Association in token of his appreciation of the good work done by the association among the soldiers and sailors. Recently there has been a conference under government auspices by the representatives of Shintoism and Buddhism and Christians. For the first time Christianity has been formally recognized by the government.

In the reign of one man the Japanese, that fifty years ago were living like frogs in a well and knowing nothing of the great ocean, have become one of the foremost nations of the world.

## "Have We Not All One Father?"

The press dispatches state that probably the world has never seen such a marvel of physical strength as is embodied in James Thorpe, the Carlisle Indian schoolboy, who has just won the Olympic penthalon and the decathlon. The figures are in evidence to show that James Thorpe is the most marvelous creation ever fashioned in human likeness. He has clearly demonstrated by his performances at Stockholm that he is the greatest athlete in the world. It should be understood that in addition to the eleven representative sports included in his winning the penthalon and the decathlon, he is equally expert in throwing the hammer, swimming, skating, walking, rowing, and possibly another dozen of minor athletic activities. Besides, he is probably the greatest specialist in football in the world. The dispatches say also that one of the Esquimau boys brought home by Admiral Peary is leading his classes in school.

These facts are sufficient to show that God has made of one every nation of

men living on the face of the earth. There is no evidence to show that one race is essentially superior to another. Some have had greater advantages than others, and that is sufficient to account for the apparent superiority. Every now and then a great soul arises where no one thought such a thing possible. God is constantly showing us what great qualities are in races and people that the more advanced races have been accustomed to regard with contempt. He does this to keep us humble, and to show us the intrinsic greatness of man wherever found.

General Sherman said that the only good Indian was a dead Indian. The triumphs of a boy like James Thorpe refute that theory. What every nation needs is the gospel of God's grace. That will do for the most backward races what it has done for the most advanced. Our Lord knew what was in man, and he said to his disciples, "Go ye into all the world, and preach the gospel to the whole creation." Horace Mann said



that in ancient times not one man in a million had a chance to show what was in him and what he could do. It is not now as it was then; but there are millions now who have no opportunity to demonstrate what gifts of mind and heart they

possess. The great apostle said, "Some have not the knowledge of God: I speak this to your shame." That the world has not heard of the one true God and his Son our Lord is not to the credit of the Church.

## The Present Situation in China.

There is one phase of the present situation in China that can not be too much kept before the home people: that is, the opportunities now open to us there in view of the recent revolution. Fundamentally it is true, as has often been charged, that missions are responsible for this revolution. Particularly is this true of American missions, together with American diplomacy. Our governmental relations with China have been such that we have accomplished the impossible, namely, to convince the Chinese people that a nation can act from motives of justice and altruism. In consequence of these happy diplomatic relations and the work of American missionaries, the not-to-be-silenced cry of her people is for a government like that of America. It is rather probable that the weight of sober judgment was in favor of a limited monarchy patterned after the British Government. But this the great body of young leaders would not hear to. Their knowledge of the American governmental system was in many cases imperfect and vague; but America was their pattern and ideal; and an American form of government they must have. This attitude has been reinforced by the part many of the American missionaries, and particularly a number of our own workers, have taken as counselors and peacemakers in the revolutionary troubles. As a result of all this, representatives of the American missions today hold a position of influence and opportunity that is perhaps unique in history. In the forming of the new government our men are being called upon as advisers to ministers and governors, our preachers are being invited to speak before political clubs, and our schools and chapels are being crowded as never before. Recently letters from

our own station tell of the doubling of the enrollment in the boys' school, and that the girls' school, which we have heretofore considered full with an enrollment of forty, has, under special and insistent pleading, taken in fourteen more pupils, and enrolled another twenty-five who are to be admitted as soon as room can be provided for them. The same letters tell us that both the hospital and East Street Chapel rooms (both have been enlarged to twice their former capacity) are full to overflowing at every service. Also that the women are coming in overwhelming crowds to the guest room and the women's meetings, and that the priestesses, whose idols are being destroyed and whose temples are being taken to make room for new schools, are bringing the young girls in their charge to seek admission for them into our girls' school, and themselves asking to be permitted to enter the school for women.

This is pre-eminently the day of opportunity in China. It would seem that the motto of the Student Volunteer Movement, "The dream of enthusiasts," had become an actual possibility so far as China is concerned. Nay, more, that it is within the power of our own generation to make China substantially a Christian land.

But Opportunity in this case, as always, does not stand alone. With her goes Responsibility. "To whom much has been given, of him shall much be required." If these immense opportunities are not to go by default, our missions must be largely reinforced. New schools must be established and old ones enlarged. New churches and chapels must be built. New and better equipment must be given our hospitals, and new opportunities in the way of medical schools provided for meeting the im-

perative demand for trained Christian physicians. New stations and out-stations, the latter by the score, must be opened. And, to the end that this new equipment shall not be mere idle machinery, new workers must be sent out, and the funds provided for multiplying the Chinese working force. And if this is to count for more than a fraction of its possible good, it must all be done within the next decade, perhaps within the next five years. The fate of the Republic will probably be determined within those five years. If it is to stand, it must stand upon the foundations laid by Christian missions. If it falls, it will bring irrecoverable loss to American prestige and ideals, and introduce an epoch of reaction and anarchy. Humanly speaking, it is possible for us to

do, within the next decade, the work of generations, perhaps of centuries; and it is possible for us, should we allow the opportunities now offered to go unseized, to lose what it may take generations and perhaps centuries to recover.

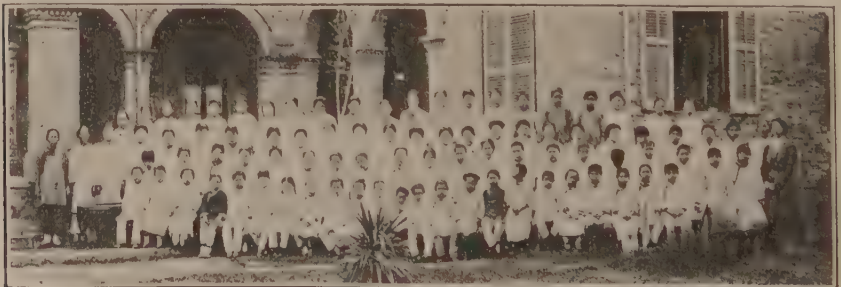
Nor can we unload upon the native church the responsibility for meeting this situation. The least reflection will make clear that the initial cost of this campaign must be met by the missionary societies. Let these in this decade *establish* the Church of Christ in China, and their work will be well-nigh done.

And what shall be said of the fate of the people who are capable of denying their Lord in the face of such a call? "Behold I set before you this day the way of life and the way of death. Choose ye this day whom ye will serve."

## Loyalty to the Emperor and Loyalty to Christ.

In Japan a word from the emperor is enough to make any Japanese perform any task, no matter how difficult it may be, or to sacrifice his own life. "It is for the emperor" was the solace of many a mother who gave up her sole and dear son in the recent war. The command of the emperor is obeyed, not reluctantly and murmuringly, but promptly and with enthusiastic delight. Nothing is sweeter than to die for him. Would that the same loyalty to Christ were felt and shown by every Christian! When he asks for money to carry on his work, it is not always given liberally and joyfully by those who are abundantly able to give. Very often it is doled out as if to a beggar, instead of being given munificently. When he wants workers for the field, it is not enough to say to

fathers and mothers, "It is for the King." They do not always feel honored and hasten to give their children when the Lord asks for them. It is seldom that any young man offers for the field who is not hindered by those nearest and dearest to him. He is told that there is ample work at home, and that he need not go to China or Africa to find work. Those who have it in their hearts to go and spend their lives where workers are most needed are hindered by those who ought to encourage them to go, and are compelled to occupy a lower sphere and to do a smaller work. If there was the same loyalty to Christ that there is in Japan to the emperor, it would not be so. Fathers and mothers would thank God for the privilege of giving their best for his work, even as the Japanese do when the emperor calls.



Girls' School, Nankin, China.





## CONTRIBUTED ARTICLES



### A Lotumbe Welcome.

HERBERT SMITH

It was moonlight; the sun had set about half an hour, and the black darkness which usually envelops us as soon as the sun has gone down was stayed by the soft light of the full moon. It was about time to call the Christian Endeavorers together when some one called that a canoe was coming down the river. Well, there are canoes and canoes; some are passing Lotumbe, some are crossing the river in front of Lotumbe, and some are coming to Lotumbe, may be to bring letters and papers from the great outside world. This particular canoe was coming down the river, and letters and papers do not come that way. Nevertheless, we felt that this canoe was coming to Lotumbe, and soon the "Poom, poom, poom" could be heard as the paddlers kept time. A little girl running by said, "Brother Paulo Mbula is coming." "How do you know?" she was asked. "We called to him, and he raised his lantern," she replied.

The cry, "Paulo Mbula is coming," was taken up, and the people began to gather at the beach, and the schoolboys began to sing, "Sound the battle cry." The canoe glided out of the shadow of the trees into the moonlight, and we could see that it was full of people. The paddles stopped, and those in the canoe joined in the chorus. Yes, it was the evangelist returning from an itinerating trip. The canoe touched the beach, and into the water went a dozen men to welcome their friends.

The song ceased, and the greetings began. "You've come! you've come! Glad to see you." Then a perfect babel of tongues followed. It takes a Congo crowd to give a welcome. Twenty people shake the hands of the evangelist at the same time. Twenty people ask

him if he has arrived. Twenty people ask him for a native proverb. As he is a native, he answers them all. If he were not a native he would find an answer perhaps for one person only.

Well, Paulo Mbula had returned from a twelve days' journey. He had gone up river to our farthest out-station by canoe, a distance of about 150 miles; and then returned overland to a certain point, and again was picked up by the canoe and brought to the station. He gave us the names of fifty-eight towns he had seen, and told us that we had nine teachers to supply the needs of that great field. He had been threatened with death by some Catholic catechists if he should go on, but he and his little company had gone on nevertheless. The people heard him gladly. In many towns the gospel was preached for the first time. Everywhere the cry was: "You have left us so long; we have heard of you for years, and this is the first time that we have seen your face, and now you say you are not going to leave us teachers. How long will it be before we are saved if you leave us so?"

In one town the evangelist was stopped by a boy of twelve, who demanded of him who he was, and what he was doing there. "I am a preacher of the gospel," the evangelist replied. "So am I," said the boy. "You! Who made you a preacher, and what do you know about God?" demanded the evangelist with great surprise. "Well, it is this way," said the boy. "Our teacher, Bonkonya, at Bosa, has taught me all he knows about God, and I wanted to be baptized, but the white man has not yet come; so I was sent to this town to teach the people about God and his

Son Jesus. There are three other boys in three other towns doing the same thing."

How glad the evangelist was to see him, the first-fruit of the out-station which we established some time ago, and have not been able to visit since!

In another place the evangelist was shown the old house of two men who had been State soldiers. Their names were Mbondo and Bota. "I know two men with the same names," said the evangelist. "Yes, but they were not the men who were here," was the reply. But after further description the men were found to be the same. "And they are Christians," said Paulo. "You mean they do not carry a gun and kill

the people," the audience said. "Why, yes, that is what I mean; that is what the gospel does for men."

When we got through the greetings we went to the Christian Endeavor meeting. Eighty-seven people took part in the service. There was not a dull moment from first to last. The hymns, prayers, and speeches were all bubbling over with enthusiasm. How could it be otherwise with a great ripe field at our doors, and fifty-eight names of towns that we had never heard before? And yet two years ago those who were thinking and praying for those who know not God were themselves sitting in darkness and waiting for the evangelist to come.

## Self-Support in Shanghai.

JAMES WARE.

Previous to the year 1909 a member of the church had thrown his home open for nightly evangelistic services. These



were attended by men whose occupation kept them from all other services, such as "house boys." But the interest increased to such an extent that in 1909 twelve members of the church met together and decided to rent

larger premises. A roomy building was procured in the Loong Tsing Li, a block of buildings at the end of the Seward Road, containing a population of not less than ten thousand people. This place was used as a mission hall for some months, until a difficulty arose in the church at Miller Road, when some twenty-five members withdrew and formed themselves into a separate church, still, however, retaining their connection with the mission. The breach was healed upon the return of their old missionary from furlough, since which time the church has grown in grace and numbers; and it is to-day a veritable light in one of the most needy quarters of Shanghai. During the three years of its existence the church has added forty-six new

members, all but two of whom are living worthy Christian lives. The monthly expenses, including rent but excluding the pastor's salary, are \$35. The pastor, Mr. Li Lan-tsu, receives about \$18 per month from a legacy left him by an old relation, and this he regards as his salary. This amount is sometimes supplemented by gifts from the members. The relation in question was Mrs. Li's grandmother, who had previously cast off her grandchildren when they became Christians. Shortly afterwards her only son, upon whom her Buddhistic hopes depended, died, and in her distress she was willing to listen to her grandchildren while they told her of the consolation afforded by the gospel. She then went to live with them at the chapel, and it was not long before she transferred all her interest and zeal to the Christian religion. She allowed her grandson to publicly burn all of her idols and tablets, including a very valuable shrine. She then paid seventy dollars to have the electric light installed, and one hundred dollars for new benches and a platform. She died in great peace, rejoicing in and confessing Christ to the last.

The church can not boast of any rich members as far as worldly prosperity goes, but they are certainly rich in faith



and good works. Some of the officers of the church, especially, are "brethren beloved," and many of their actions prove how firm a hold the gospel has of them. As one of many instances which we might give, is the following: A new treasurer was elected last year, and he found there was a deficit of ninety dollars balance due to the old treasurer. But the latter, who is only a poor workman, would not receive it, saying, "The money has been expended in the Lord's work, and I can not take

it back again." The officers of the three churches belonging to the Foreign Christian Mission in Shanghai form the church council, which holds regular meetings for the transaction of business. A day school is conducted at Loong Tsing Li by one of the members, who receives \$15 per month, or the amount realized by monthly fees. The Miller Road School has also recently been put upon a self-supporting basis as a provisional arrangement.

## The Year in China.

C. S. SETTLEMYER.

Looking through a field-glass at a distant mountain one may not be able to detect the presence of valuable mineral in the rock. Neither is one sure of getting a true perspective of the conditions in China if he depends on the meager reports in American newspapers. A closer study, however, will reveal many hopeful signs for the future.

A year ago few in China even dreamed that within a few months the ancient monarchy would be overthrown and a

Republican government set up in its stead. Few imagined that there was even the possibility of an abdication on the part of the emperor. Few would have believed that in such a short time there could have been such an accelerated influx of young blood and new ideas into the government and society of China. Nevertheless these are the well-known facts in the history of the past year.

True, there have been months of confusion and hardship in many localities.



Shanghai Church Council.

Added to the stress of civil war and bloodshed were flood and famine of no mean proportions. The rapid political changes and the lawless element have caused personal losses and months of anxiety in millions of homes. It has been a very trying year for both Chinaman and foreigner in the great empire.

But the atmosphere is clearing. The new government is sailing out bravely. There are wise men at the helm. Various reforms are certain to come. Foot-binding has been given a death-blow. The queue will rapidly pass away. The opium crusade, hindered for the time, is being renewed with greater and surer energy. The government is fighting successfully against the cigarette. It promises an educational system equal to the best. It promises social and economic changes that will bring prosperity and peace to the people. The Famine

Committee has worked more scientifically than ever, and, in spite of the war, has relieved much suffering. It has laid the foundation for permanent, constructive work in the future, so that with the carrying out of the schemes, floods and famines may be prevented after a few years or decades.

Many idols have been destroyed, the mud being made into bricks and the bronze into coins. The minds of the people are open as never before for the reception of new truth. No greater opportunity could be offered the Christian teacher. The call comes for large reinforcements and extended investment of funds. This will hasten the rapidly growing independence and self-support of the Chinese church. It will hasten the time when "Foreign Missions will be merged into Home Missions" in China.

### Letter from Miss Kelly.

In order that you may understand how important it is that a lady worker be appointed at once to go out in Miss Raw's place, I want to tell you a little about the growth of that work.



Four years ago this autumn, when Miss Raw came to China, we two moved into the Chinese house that the society purchased for us and began work there.

Previous to that time there were but six baptized Christians at the South Gate. We opened one girls' day school at that time, and another at the Chinese New Year, February 1st, and the Woman's Bible Training School the next autumn. A boys' day school and night school were under Mr. Cory's direction, and also the Sunday services. We organized all women who said they wished to be Christians into classes for study. We had meetings for women on Thursday and Sunday afternoons in our Woman's Chapel, and in homes whenever there was opportunity. We have also kept up the women's meetings at Hsia Kwan

once a week. After two years' work a church of fifty baptized members was organized there. There have been baptisms since from time to time. You yourself baptized several while there, and in Miss Raw's last letter she told of seventeen baptisms. This is the most spiritual church I have known in China. It was of this congregation that Dr. Macklin wrote to his wife during the siege in Nanking, "One communion service that I had with our Christians at the South Gate is worth all the risk that I am taking." When we have a prayer-meeting of the women, as we do on Thursday now, every Christian woman leads in prayer. It was my desire on returning to give much time to the Woman's Bible Training School, to develop these spiritual women in Bible knowledge and methods of work, that they might become efficient helpers in winning their people. Many of them long to do so. You may not know that we keep all our women studying. Those who can read are studying the Bible; those who can not, are learning to read that they may do so. This necessitates classes in homes. For, of course, all can not attend the school.

Miss Raw says both the girls' day



schools are larger than ever before. In addition to this city work, there are seventy miles that have to be covered in the out-station work, visiting twelve large towns and cities, besides small villages.

I have visited these from one to three times a year for ten years and feel that the work there among the women should be conserved. You will see, I think, how impossible it will be for one person to do all this work, and yet it must be

done in order to hold what we have already won. You say there are no funds to send out this worker. Then I pray God will raise up some one or more of his faithful ones whose hearts this work will grip that they may be willing to furnish the means necessary.

It would be a privilege for any Christian to have a substitute there working for God.

Yours in his service,

MARY KELLY.

## Needs of Margaret K. Long Girls' School, Takinogawa, Tokyo.

MARY I. LEDIARD.

Our school, in this its sixth year, is small and inferior. I know whereof I speak, for I've been a teacher in it since it was begun. However, as all things are judged comparatively, I will show you in what respects it is inferior, and what it needs to become superior and worthy of our people.

Japan's educational system has advanced most rapidly in the last few years. Time was when the Christian mission schools were the best in the land, but that time is past. The Government schools have in the last few years surpassed us. They are giving to their children splendid opportunities for gaining an education, and our schools are taking second place. Not only are the Government schools well equipped, but graduates from them can enter any higher school or university. Our graduates, unless we have what is termed Government recognition, can not enter a higher school without an examination. We have no outlet for our students. Girls who have to earn their own living will not come to us. So, comparing our schools with Government schools of like grade, this is the situation.

The Government schools are well-equipped, well manned, and give their graduates certificates which will allow

them to enter higher schools, which they must enter if they would become teachers. Our school is poorly equipped and poorly manned. Our library is not worthy of the name—all the books we have being contained in two small cases. Our "chemical laboratory?" (merely writing the phrase makes me smile, for I see two small cases of bottles in a classroom, and I see, too, our chemistry teacher between classes running over from the boys' school with some instrument under his arm). Our staff of Japanese teachers is good, but it is a hard struggle to keep the standard high with the limited amount of money that can be used for salaries.

Now to compare us with the schools of other missions. We are one of seven mission schools in Tokyo, and we are the youngest. The others can look back on twenty or more years of prosperity. They began when Christian schools were needed, and they have won a standing in their community. The children of their first students are now in their classrooms. Their reputation is made, and they can command students. They are well-equipped in library and laboratory. They have as high as nine foreign teachers. Most of them have a sufficient number of pianos and organs, with trained instructors. Music is a great drawing-card.

We are in the suburbs. We are only six years old. We have our reputation to make. Our equipment in library and



laboratory I have mentioned. We have two pianos and three organs, all of the "tin-pan" variety. We have only three foreign teachers, which means only two most of the time while one or the other of us is on furlough, as I am now.

Now this is the situation. Six other mission schools better than ours. Government schools better than ours. How can we expect to draw students? We never have had more than fifty girls, and this year only thirty-five. American parents choose the best schools to send their children to. Japanese parents do the same.

Our needs! They are many. We are spending a tremendous amount of money each month on the school. We are getting only about ten or twelve dollars a month tuition from the students, for most of the students are in on scholarships provided by the missionaries, and they pay no tuition. We are now a young, inferior, private school and a failure. It hurts to say it, for the school is very dear to the hearts of us who are working there, and we are working as hard and wisely as we know how, but it is very like working without tools. There is a great opening for work there at our very doors. There is a great need, and we are not meeting it. How can we fit ourselves to meet it? There are two plans: *First*. Get Government recognition. We have applied for it, but I have not yet heard the

inspector's report as to what we need—probably more equipment and another building. If we receive it our graduates can enter higher schools, and we will have an outlet for our students. The objection to it is that we will not be able to teach the Bible as a regular subject on the curriculum, but we will have more students under our influence. *Second*. Make ours a private school, with special courses in music, English, or Home Economics. This would mean a new building and trained teachers. A music course would need a trained music teacher. We have been asking for one for years. An English course would also need a teacher willing to just teach English. Miss Parker is there ready for the Home Economics course. Whichever plan we adopt, we need two new missionaries, a new building, and enough money to push the school.

I am almost ashamed of our poor, little, half-equipped, half-manned school. We are spending a great deal of money, time, and energy on a poor proposition that with a little more expenditure would become a paying one. We can and therefore ought to have the best girls' school in Japan. All we who are working there need is the sympathy and support of the churches at home. With that we can go on with renewed courage and make our school the best.

*Tokyo, Japan.*



Margaret K. Long Girls' School, Tokyo, Japan.



# The Missionary and His Bicycle.

W. H. ERSKINE.

Good roads Japan can boast of, even if she is behind her elder brother, America, in a few other things. The average



foreigner in Japan is surprised to see the well worked and good driving roads, even in the interior of the island. One naturally thinks of the country roads of Japan like the country roads in America; but such is far from

being true in Japan. Two things have given the Land of the Rising Sun these excellent roads and drives, just as the automobile is giving the Yankees fine macadamized drives with their oil for dust laying.

First and most primitive is the man-pull-cart, i. e., the man-pull-goods-carriage. In Japan there are few animals used. The climate is against them. Men and women, side by side, are seen pulling loads of every description up and down the streets of Japan, in the city and in the country. To pull these carts good roads are demanded, and are not torn up like the American streets with the heavy hauling. One of the results of the lamented Bro. Garst was the introduction of the broad tire for the heavy hauling carts.

Another thing which has demanded good roads of the Government in Japan is the man-pull-wheel, "*jinrikisha*." When the motive power is human, we get a humane spirit and insist that the work be made as easy as possible.

You say, What has this to do with the missionary and his bicycle? I say, Much, every way. It has gone before him, a regular John the Baptist. It has been the voice crying to make ready for the messenger, make his path straight. The missionary who travels on a bicycle is indebted much every way to the *pull-man* car of Japan. It has made his work easier and allows him to do three times as much work.

In the missionary force in Japan the

bicycle and motorcycle are used to great advantage. Let me describe my field and point out some of the advantages.

Akita, the oldest station of the Church of Christ mission is a district one hundred miles square, with 800,000 souls. There are fifteen cities with populations over 10,000, the same number of towns of 5,000, and villages of 1,000 by the score, besides the many country hamlets. In all this district two evangelistic missionaries are at work (a Disciple and a Presbyterian). The Presbyterian comes over from Yamagata to visit some of his work, while he has an equal territory around him in Yamagata. *Scatteration* seemed to be the policy of the early missionaries.

Honjo is the nearest town which we work on the south. It is thirty miles away. By the *basha*, or horse carriage, it takes a day to make the trip. By the *jinrikisha* you can make it, with one puller, in seven hours. With an extra puller, at double expense, it can be made in five hours. This time is for good weather. On the bicycle I make it in three hours.

Before I had the bicycle I used to go to Honjo one day, get there that night all tired out from the long, slow ride on the uncomfortable seat of the bus, get supper, and hasten to the meeting at the church. The next day could be spent in visiting and working with the pastor, or, during school hours, teaching English at the High School. On the third day return home, and spend the fourth day resting up (if winter, thawing out from the long, cold ride of the day before). You must remember that in Akita the cold is similar to Cleveland. A damp, cold climate, with 230 days of rainfall. The *roads* are such that even in rain or snow I have ridden my bicycle on this trip.

Tsurugaoka is at the extreme end of our district, one hundred miles from Akita, which can be reached in two ways. We usually go one way and back the other. The expense either way is about the same. We can go south on

the railroad about one hundred miles, and then west about fifty in the jinrikisha, or go straight down the coast the hundred miles. With my bicycle, needless to say, I save the jinrikisha expense; I can, with the little bit of teaching I did in the high schools en route, make the trip of two hundred and fifty miles, stop in hotels over night, and get back home free from expense to the mission.

Last summer, just before coming to America, I made the following trip and did the work as follows: Rode to Honjo, thirty miles, leaving home Monday, at 7 in the morning. Arrived there at 10. Taught four hours of English. Visited with the pastor and some Christians from 4 o'clock to 5. Preached that night to a crowded house in the church. Next day, taught English from 8 to 10, and then rode forty-five miles, to Sakata, stopping half way, at Kisakata, to encourage the two Christians there. That night I preached at Sakata to a good crowd, and the next morning left for Tsurugaoka at 6. Rode the

eighteen miles in less than two hours. Taught English from 9 to 12. Visited around among the Christians that afternoon, and preached at night to a crowd, half of whom were students. Teaching in the school *when I am there* pays the expense as well as advertising the meetings. The next morning I started for the railroad, thirty-five miles away, and took the train for Yugawa. I arrived there at 4:30 in the afternoon. Let me add that on short evangelistic trips we travel third class; other times it is second. Preached at Yugawa that night, and then on to Yokote early the next morning, to teach six hours of English. Coach one hour in tennis or baseball, and then go back to the hotel for supper and get ready for the evening meeting. The following morning I leave for Hakunodate, twelve miles in the mountains, but good roads all the way. The day is spent in visiting the Christians and inquirers, and getting ready for the night's meeting. Walking around the town, visiting the members, not only cheers them; it advertises the meeting.



SENDAI SATURDAY AFTERNOON BIBLE CLASS.

This Bible class is made up of High School students. Four of the class are now Christians, and the others are interested in and are studying the Bible. The girl marked \* is the Bible woman, Miss Nobu Nakagawa, leader of the class. Before the Bible lesson each time Mrs. Essie F. Robinson has a half hour hymn practice with the girls. Many come for this who would not otherwise come at all.



"The foreigner is in town: let's go to the Jesus meeting." The next day we start for home, which is only thirty-five miles off.

The trip has been made, six sermons preached, eighteen hours of English work, 150 miles traveled on the bicycle, 100 on the train, six points have been visited, at least 600 have heard the Word preached. I very seldom make a trip without a baptism at one of the points; I did not mention that on this trip, but we had three at Tsurugaoka and one at Sakata, and inquirers aroused at each point.

The bicycle saves money, which is a least consideration. It multiplies the usefulness of the missionary three-fold. It saves his time, which is very im-

portant, as time spent in riding in the slow rikisha can be spent in visiting the work and workers. It helps him nervously, as the strain of feeling that a brother man is pulling you and you see the beads of sweat on his back is not easy on one's nerves if he has the sense of the brotherhood of man. The exercise derived from the bicycle has helped me personally in overcoming indigestion, as well as keeping me *younger*. Many of my friends have said that I am seven years younger now than when I went to Japan. My reply is always: "Ride a bicycle, live on a Japanese vegetarian and fish diet, enjoy your work, and be happy in doing your best for the spread of the Kingdom."

## My Missionary Father.

ADELAIDE GAIL FROST.

With words of joy, praise, and love my missionary father passed peacefully to his rest on the 14th of June. I should like to leave on the pages of THE MISSIONARY INTELLIGENCER a record of mine concerning him. During my thirteen years in India my father never allowed a week to pass without writing me, though there were times when he had little reason to think me in reach of the posts of earth, and there were other times of physical weakness and stress of work at home for him. Through all those years of correspondence his unfailing messages were always heartening; not one letter came which made me feel he thought I should be at home, nor that he considered I was more needed by my father and mother than by the orphaned children of India.

He was not strong of body any of the time I was on the field; often many in his state of health would have retired as an invalid, but never he. Each one of the almost seven hundred letters he wrote me had a chord of brave cheer, a note of faith and encouragement; he believed as sincerely as any man or woman I ever knew in the binding power of that last "Go ye" of the Master and in the ultimate victory of the Word in all the earth. He helped me

to be undismayed even when I saw with my own eyes the fortifications of heathenism.

I have wept over my letters from home, but never because my parents made me feel in some subtle way that I was undutiful, and I believe I was never more their daughter than when I lived in Mahoba. Now my heart is bursting with gratitude that when my father needed me the most, when the last year came when he was to lie 362 days on a bed of weakness, it was given to me to spend every single one of those days close beside him. I was not to receive the word of his passing on a burning June day on the other side of the world; I was not to be without a message from his lips to my ear; I was not to think of my mother parting from her companion of fifty-one years without her only daughter by her side.

My father is not here as yesterday, but in a hundred ways he is with us, and we know that to some in Asia his memory is most vital. He was made of the same material in his deep belief in the conquest of Christ as Brother and Sister Joseph Franklin, as Miss Graybiel's noble mother, as Mr. and Mrs. George Marshall, parents of Mrs. E. C. Davis. Lord, keep their "memory green."

## Vacation School for Women.

SYLVIA M. SIEGFRIED.

Realizing the great help to our churches that the young women have been who studied in our institutes in Vigan and Laoag last year, we decided that we must have another this year. The girls have been active in teaching Sunday-school classes, in getting children into their homes to teach them, in calling at the homes, and have been able in many cases to lead the singing in their congregations. In order to get some of the student class we decided on a joint institute to be held at Vigan for the four provinces comprising our Ilocano work, and held it during the vacation months of April and May, the hottest months of all the year. Thirty-three young women were gathered together to live in the dormitory during the session, and two smaller girls from the suburbs of the city came in daily to attend the classes.

Those whom we are reaching most in these islands are not the richest, but in many cases, as in the time of Christ, our best workers are found among those who are quite poor. These girls could not be spared from their work at home helping to earn their daily bread, and pay the regular price of board, so they were required to bring the rice they would use during their stay, or its equivalent in money, and the missionaries

themselves paid a good part of the remainder.

Work was begun at 6 A. M. Classes were conducted in the Old Testament, studying the conquest of Canaan and period of the Judges. After breakfast and the house was put in order, another in the sermons, miracles, and parables of Jesus; then a class in the rudiments of music and sacred songs, such as are found in the Hymn-book used in our churches here, and some from our English Hymn-book; next a normal class in the Sunday-school lessons for the coming months, in which, after the lessons were taught to them, they practiced teaching them; then a class in Practical Hygiene, teaching them how to care for the house, the dish-cloths, the meat-block, how to get rid of flies, and the harm they do; how to treat different kinds of common diseases, the value of pure air, etc. These are things which the Filipinos as yet do not understand, and much suffering is experienced because of lack of this knowledge.

After dinner classes were conducted in the doctrine and practices of the New Testament Church and in the life and work of Paul. Besides these classes, for two weeks services were conducted each evening in the chapel. Although the priests have tried to frighten the



Training-school for Women Workers of our Ilocano Churches, held during April and May, 1912, the hottest months on record since 1865.



people away from our services, they came in good numbers. Thirty-three young women had the power to attract others. With a school similar to that running throughout the year, and with the personal work that the girls would be able to do as a part of their training, inroads could be made on the false teaching that has for years held sway in Vigan such as we believe could not be easily counteracted. That is saying nothing about the great work they might do for their home churches when they complete their course. Who will help to make such a school possible? We need to put in our best work now, or we shall lose much that we might have gained.

The girls have higher ideals of life when they go away; they learn habits of study, regularity in work, and many things that prove most helpful.

All did well in the work and did credit to the school in the closing exercises, which were attended by a crowd of people. A dialogue was rendered in which some of the errors of the Catholic Church were portrayed in a way that people could not help but see that they were errors, also portions of Scripture, other readings, and songs. Are you not willing to give of your means that a school for the training of women workers may be established?

*Laoag, P. I.*

## The Supreme Moment in History.

A. M. FAIRBAIRN.

What is the supreme moment in history? Was it the greatest hour when Moses fled from the Egyptians to the desert; or when the Romans gathered on the hills over the Tiber and began to build their huts of mud and clay; or when Alexander of Macedon broke out of Greece and carried the Greek tongue over the world; or when Cæsar crossed the Rubicon to change, by the help of

his legions, an outworn republic into a potent empire? Each of these may have its advocates; but to me the supreme event is when "Paul chose Silas," and started with him on a mission that, before it was ended, had converted Europe and inaugurated the reign of one religion for civilized man. The idea and its realization were Paul's, who did not, indeed, found Christianity, though he made it universal.

## The Missionary and Famine Relief.

GEO. B. BAIRD.

Great floods devastated the Yangtse Valley last summer, breaking dykes, sweeping away homes and entire villages, vast crops of rice. Men, women, and children were drowned by the hundreds and thousands. At Wulibei, where I was especially interested, the story is told how twenty men tied themselves together and tied the rope to a tree just



before the dyke was swept away. They were all drowned, and afterwards pulled out of the water and their bodies buried.

Wulibei is thirty miles from Wuhu, and ten miles across the country from Wuweichow. Being in the district of our mission work, it fell to the lot of our mission to take charge of the famine relief work there. A break of four or five hundred yards in the dyke flooded seven county districts. Where the solid dyke stood last year, now there is thirty feet of water. Where three thousand acres of rice flourished last year, now the fields are covered with from two to ten feet of sand. This is not inclosed by the new dyke. This has long been a troublesome place, and last summer the main current of the big river flowed through this break across the country for fifty miles. Sixty years ago the Chinese

started to build a second inner dyke, semi-circular in shape, and three miles long. After putting in a fairly good foundation and spending \$75,000 gold (most of it stolen by the men who had charge of the work), they gave up the work. It was on this foundation that we built the new dyke, using \$30,000 gold, granted from the Central China Famine Relief Committee.

In March I received an urgent telegram from the chairman of this committee, asking me to go to Wuhu at once. The actual work on the dyke was delayed for about two weeks by the preliminary surveys. By that time it was necessary for me to go to Shanghai for a couple of weeks, during which time Mr. Paul and Dr. Wakefield organized the men and got the work under headway. Shortly after I returned, Dr. Wakefield was called back to Wuhu by the sickness of his wife. From that time Mr. Paul and I were alone on the job, Mr. Paul having general management.

We found it no easy task. We lived on a houseboat, and found it somewhat hot before we got away. When the floods receded last fall, a heavy deposit of sand covered all as far as eye could see. Nearly all houses had been washed away, and the men, women, and children scattered to the four winds, begging for a living. Word was sent out that work would begin on the dyke at once. What was to be done with these men when they came?—no money, no food, no houses. We bought reed matting and bamboo poles, with which they made sheds or tents, costing about \$1.30 for a shed giving shelter for seventeen men. No Chinese merchant would undertake to furnish rice for them, because they feared their rice boats would be robbed. It all fell to our lot, and we had rice sent up from Wuhu in large junks, from which we gave it out. We soon had a temporary city of seven thousand men, besides many women and children, and we were virtually absolute rulers of this city. One of the head men of Wuhu sent his representative up with us, but he soon proved worse than useless and we had him recalled.

Our military guard consisted of two

Chinese gunboats (a small junk with an old-fashioned cannon); each boat had about twelve soldiers, with modern guns. Capt. Dju and Capt. Djen, with their soldiers, became the police and police court. Without their help it would have been impossible for us to carry on the work. With Mr. Paul and me, they were the chief executives of this city of mat-sheds built on the sand. They dealt out a rough sort of justice wherever they happened to be. Their courtroom was the open air wherever the offender was taken. It was military rule and corporal punishment. Sometimes the offenders were compelled to wear a wooden collar with the offense written in large letters. Sometimes they were beaten with a slip of bamboo about an inch wide and an eighth of an inch thick. The men were forced to lie down, and were beaten on the bare back of the leg between the hip and knee. Did it hurt? Well, when from one hundred to a thousand licks fell in almost the same spot, we could see the flesh turn black and blue for a spot about six inches in diameter. Was it cruel? Perhaps. Does China need reform? Perhaps. But don't judge China too severely, but remember that our forefathers lived in a crude, uncivilized age. China in the interior is living in that age to-day. Remember that she has all the possibilities that smoldered in the hearts of our forefathers.

It was interesting to watch Capt. Dju as he judged a case, out on top of the dyke, surrounded by a circle of a hundred or two coolies. After he had ordered the man beaten, he would order him to stand up, as he had a little doctrine to preach to him. He would proceed to give him a good, fatherly talk.

The construction work was not easy—sand everywhere, good clay hard to get. The engineer who helped us, was a Chinaman trained in Nan Yang College, at Shanghai. As I said, we built on the old foundation, but it had to be widened to almost double its width. We had to remove sand some places ten feet deep before we could begin the actual construction. All work was done by the power of the human hand. A wicker basket at either end of a pole



was the means of moving all this vast amount of sand and clay. The men bore this load on their shoulders. Part of the clay was carried for half a mile, but most of it not more than 100 to 300 yards. Before we could get at the clay, two to six feet of sand had to be removed, and then water had to be constantly pumped out of these pits. The dyke is three miles long, 110 feet wide at base, 20 feet wide on top, and 18 feet high. It took 7,000 men three months to do the work.

At first we paid the men by the day, as the dyke was too irregular to measure. The men were weak and hardly able to work when they came, but a week with plenty to eat made a wonderful change. When the sand was removed for the foundation, we proposed to pay them by the cubic yard; but all objected, even the engineer because he did not have time to measure it, and because all felt that we would have trouble with the coolies, and perhaps a riot. Mr. Paul and I saw that the dyke could not be finished before high water unless something was done, so I determined to take matters into my own hands. The next day I announced that we would begin paying by the amount of work done. It meant that every four days I had to personally measure and calculate the work done by 7,000 men on the dyke three miles long. Well, I did not have time for much besides that, but it paid. The first measure showed that many of the men did not make half what they did before, and they tried to start trouble, but Capt. Dju gave them a few good beatings, and they went to work. They saw that we would not yield. Soon you could hear all over the dyke, "Mr. Baird's plan is fine." The coolies found that by hard work they could make twice what they made before. The dyke went up by leaps and bounds. We had to keep our eyes open all the time. No people in the world can invent more ways of cheating than the Chinese, and they tried to work them all on us, changing our marks, not making it level, etc. I usually detected their tricks and had the men beaten, but they would think up some new trick before my back was turned.

Some of the head men of the district opposed us in every way they could. They had done this work before, and stolen most of the funds raised for the purpose. Our chief accountant, one of our own men, was discharged because he tried to appropriate funds to his own use. In the midst of all the darkness a few men stood out, firm and honest—men who were there for the good of the people, who gave their very lives daily for them; men who worked from daylight to dark without a word of complaint or a hope of money reward. These are the men that we look forward to. They show what the Chinese are capable of. Add Christianity to their lives, and they would be men the world anywhere might be proud of.

Captain Dju is one of these men. In some ways he is one of the most interesting Chinamen I have ever met. A strict Mohammendan, sixty years old, in military service for years. A stiff knee marks his experience in the war with Japan almost twenty years ago. He was on the dyke from daylight till dark, trying cases, punishing men, and over-seeing the work. He refused to use an extra cent of the famine money that he did not have to use. He walked seven miles rather than pay twenty-five cents for a boat. Although more than sixty years old, he is anxious to learn English. He rented a room and brought his wife and boy so they could be with him. When a houseboat party came up from Wuhu to visit us, he proudly brought his wife to see the foreign women. He is now studying the New Testament, and often speaks of "Our Christian Church," but says he is not a member yet. To win this one man to Christianity, I feel, would repay all the money and hard work put into the dyke. He is a man who is known and respected in all this district.

I had to leave before the work was completed, as my work and the coming of the annual Chinese Christian convention in Luchowfu demanded my return. Most of the dyke was complete, and Mr. Paul hoped to have it all finished in another week.

This was a great experience and a great work. Formerly all or most fam-

ine relief work has been the free distribution of food or money, but I think this method will never again be followed. Just how much influence for the cause of mission work and Christianity this will have on the future only the future can tell. At least we have saved life and relieved suffering, and made a rice crop possible to hundreds of thousands of men and women. Captain Djen says that eight out of every ten would have died of starvation without our help, but perhaps that is a large estimate. Large stone tablets have been erected at either end of the dyke, giving a history of the dyke, stating that the

money came from the Central China Famine Relief Committee, and that the work is due to the Christian church. The names of all who had any prominent part in the work are engraved on the stone telling what work they did. Although we did not try to preach the gospel regularly to these men by word of mouth, as both they and we were too busy for that, we trust the work we did and the lives we lived will be a living sermon that they will not soon forget. Some day we hope it will all bear fruit for the gospel and the Kingdom of God.

Luchowfu.

## The Red Cross and the Gospel in Chuchow.

DR. ELLIOTT I. OSGOOD.

We had in times past hung the Red Cross flag upon our hospital as we knew we were doing work in line with that



movement. All these years we have been picking up the sick and starving by the wayside and giving them another chance. Many are living and doing hard, physical labor to-day who but for the work we did for them would have long ago passed

out of this life or been crippled beggars by the road.

When war began in China, and armies were striving for mastery around Hankow, one of our best-informed evangelists spoke to us about forming a Red Cross Society at his out-stations. There was a Christian physician who had served his apprenticeship with Dr. Macklin in Nanking and at our hospital in Chuchow. The evangelist believed the local people at his place would welcome such an organization.

In the first days of peril to this city, when the common people were terror-stricken; when the imperial but defeated army from Nanking were filing past one side of the city, and at the same time a body of revolutionists broke in at the other side; when, later, revolutionary

rival leaders in the city were filled with jealousy and rage at each other and the city was likely to be crushed between their forces,—twice, by the request of the city elders and leaders, we went among the opposing force and saved the destroying of innocent people. Once it was to go to the defeated imperialists and aid them in getting away on the railroad. Once it was to go as a peace-maker between the revolutionary leaders. At neither time did we have any fear, for we knew the care both sides were taking to protect foreigners and foreign property. At both times the act was a neutral one and one in harmony with our missionary work, that of saving people.

After these two acts the spirit of the people was totally changed toward the Red Cross work we were seeking to do. We had faced danger for them, and they, in gratitude, gave us free pass to everything within and without the city. The revolutionary leaders in control opened the gates of the city at any hour of day or night, or gave us free privilege of going over the walls. The people flocked to the hospital to read our daily bulletin, to express their gratitude in both words and deeds. Large gifts were given freely for the hospital work. The president of the Red Cross gave 200 bushels of rice. Large numbers gave a dollar or more. Even from the out-



districts money came in, as well as those wounded by robbers and soldiers.

One of the leading elders of the city was of special interest to us. In 1900 he had advocated confiscating our property and using it for public purposes. At first he showed merely a passive acquiescence in what we were doing. He is a man of strong influence in the city. He is a voluminous reader and an atheist. He had never come to our places except on special invitations. One day

he surprised us by thanking us for what we had done in saving and quieting the city. Now he comes with others to see us, and shows his friendship in every way.

Not only within the city here, but also in the nearby market towns, where we have trustworthy representatives, have we extended the work. In only one place have we done more than make an outpost for bringing in the possible wounded to this central point. Three



Walter Scott Tisdale Memorial Chapel, Chuchow China.

The money for this chapel was furnished by Mr. and Mrs. James M. Tisdale, Covington, Ky. O. G. Hertzog planned and superintended the erection of the same.

or four such outposts are under the control and guidance of trustworthy men, among them some of our regular evangelists. In the exceptional place we have a Chinese physician, a graduate of Western medicine from this and one of the Nanking hospitals. Even in his case he sends in the worst cases, as he has not place and means whereby to give them proper care.

A neighboring city, fifty miles away, sent in a strong petition to open a place there and furnish a doctor; but as there was no doctor to be had, we had to refuse their call.

The Red Cross Society of China from its headquarters in Shanghai has given recognition to the work and is aiding

with supplies of bandages, cottons, blankets, etc.

From a standpoint of Christian work it has had a profound influence upon the local people. The leading people in the city have given free recognition to the work, and some have expressed their firmest faith in God. In a recent regular service our veteran evangelist Shi asked whether any present wished to make confession of their faith in Christ, and two men who have been active in the Red Cross work responded. The question now before us is, How can we most perfectly reap the results from the work we have done.

*Chuchow, China.*

## Items of Interest.

W. T. Ellis, speaking after his return from a second tour around the world, said that the final conflict of religions would be between Christianity and Islam. Let us bear this in mind as we plant the cross on the Congo. Almost all Africa is threatened by the power of Mohammedanism.


The *Missionary Review of the World* says that no work requires more wisdom, more ability, more constant attention, more consecration, more unrelaxing energy than the work of Christian missions. "It is the greatest work in the world. It is too great for human wisdom and strength. No general can devise plans or carry them successfully except the Almighty Commander-in-Chief. Every strategic move must be made under his direction, every commander must be subject to his orders. Then success is assured."

Bishop George Evans Moule spent fifty years in China as a missionary. He spent most of that time in a small native house in the city of Hangchow. So apostolic was


his life that after his death his household goods realized about five hundred dollars. The Bishop of Durham says that when he pronounced the word Christian and pondered its meaning he has found Bishop Moule of China rising before his thoughts as the one of the very truest and most complete embodiments of that great word he has ever known.

Dr. Griffith John, the great Christian soldier, after fifty-seven years of service in China has gone to his reward. Dr. John had few peers among the missionaries. Since he sailed for Shanghai, in 1855, he founded one hundred mission stations and planted scores of churches. He translated the whole New Testament and most of the Old Testament into the Mandarin dialect in classical style. He prepared much other literature for the Chinese. He regarded China as his home, and preferred to return to resume work after fifty years of service, though he was released by the London Society from any further obligation to labor under its auspices.





# AMONG OUR MISSIONARIES



## Briefs from the Workers.

Dr. M. E. Poland, of Nantungchow, China: We are well and happy, and are trying to get our hospital ready to open as soon as we can. The work here is growing. Mr. and Mrs. Shi are rare souls, and their diligence and push and good judgment, coupled with a godly purpose, are making a lasting impression.

Leslie Wolfe, Manila, P. I., writes: "I baptized another student of the high school, who is working toward the ministry of the gospel. Higino Mayor baptized a student from the public school, and Emiliano Qijano baptized four at Singalong Street, where much interest has been aroused. Reports of baptisms have come from several points in the outlying districts."

W. R. Hunt: I have just returned from a visit to the country churches. I baptized a fine young merchant of splendid influence in our large out-station at Chuan Dziao. I also went to Laian and to the China Inland mission, where I baptized the foreign missionary from the Moody Institute. There I held a Bible study class and gave a lecture on the new republic. God is with us.

W. R. Hunt has been delivering lectures on preaching to the students in the Bible College at Nankin. He writes that Frank Garrett has a splendid hold of the work in the Bible College. The work of building churches and training the disciples to win men goes on with great encouragement. Brother Hunt has a passion for evangelism, and pleads for men to give their lives to the redemption of China.

P. A. Davey, Tokyo, Japan, writes: "I am glad to report two baptisms in Ota and two in Mito this week. Last Sunday morning I preached in Japanese, and at night in English to an audience of Chinese students. I had an excellent interpreter. I would much rather always speak to a people in their own tongue. Interpreters are often interrupters. I am glad to see that the Foreign Christian Missionary Society is

forging ahead. Yours are the forces of Omnipotence."

China seems to be turning its face toward a new morning. From all provinces come news of the spreading of waves of revival. In Chuchow, W. R. Hunt has baptized fourteen more men and women on confession of their faith in Christ. This makes a total of 144 baptized within the past few months. The Tisdale Chapel is crowded, and the view of the communion service each Lord's day morning would send a thrill throughout our churches. It is the nick of time to send out men and means to win China for our God.

W. R. Hunt writes of the continued revival in Chuchow. He says that God is about to do a new thing in China. The minds of the people are being turned from idolatry, and the work of leading this wonderful people to Christ is thrust upon us with a new urgency. The facts, commands, and promises of the gospel never needed clearer and truer interpretation than now. This crisis is a challenge that should stir the churches to a new heroism. The missionaries are praying that our great and richly-endowed brotherhood may catch the vision and lay offerings that are real sacrifices upon the altars of their faith.

Guy W. Sarvis, Nankin, China, speaking of famine relief, says: "One of the most promising methods of relief has been undertaken in the form of a colonization plan. In all this part of China the hills are uncultivated and produce nothing but grass and scrub, which is never allowed to grow into trees. Professor Bailie, of the University of Nankin, has secured the co-operation of the government and has started a colony and is teaching the people to cultivate the hills. All through the famine regions are hills which might be used for growing various crops and for grazing. It is Professor Bailie's idea to settle poor families upon this waste land and develop agriculture and live-stock. It is believed

that this experiment will lead to great benefit, both to the poor and to the farmers in general."

Dr. L. F. Jaggard, of Monieka, Africa: We are glad to address you from Longa, and to let you know that we had a safe and pleasant voyage. We are both well and anxious to take up our duties here among these native people. We reached Bolenge on the 14th of May. We found

Mr. and Mrs. Hensey and Miss Eck quite well. They and the native Christians gave us a most hearty welcome. We came to Longa to-day and were again warmly welcomed by Mr. and Mrs. Eldred and the native Christians. Mr. and Mrs. Eldred are also well. To-morrow we go up river to Lotumbe, where we will have a conference of all the missionaries on the field. It will there be decided where we shall be located.

## Letters from the Field.

### JAPAN.

#### A FUNERAL IN TOKYO.

LAVENIA OLDHAM.

Mr. Davey, Mr. Murayama, Shimura San (my Bible woman), and I went to Hachioji to take part in the funeral services of the eldest daughter of Tutebe San, a child thirteen years of age. About fifty were present. Because the rooms were so small, three different Christian services were held. On the day before, when the body was cremated, relatives and intimate friends were present. The service in the afternoon was for the children alone, her playmates, schoolmates, and friends; while the night service was for the church members and others who were interested in Christianity. The ashes were in a box covered with black cloth, on which was a large white cross. On either side were baskets of flowers. The Methodist evangelist presided, while Mr Murayama gave the main address. It was a touching tribute of love and praise to the child who had gone to her long home, an appeal for repentance to those who had not accepted our Savior, and words of consolation to the bereaved parents. Ten-minute talks were given by others present. I never saw a better service in Japan. I could not help contrasting it with the heathen rites witnessed at the funerals of non-Christians. The only cemetery in the place is owned by Buddhists, and they refused to let the child be placed there unless her people would consent to have a Buddhist ceremony; so her ashes will be sent to her parents' native province.

#### ITINERATING.

MRS. C. F. M'CALL.

Mr. McCall started yesterday on a three-weeks' trip to our out-stations and some of the intervening "untouched" villages. He and his helper are walking, followed by

a man pulling their baggage, Bibles, tracts, and lantern. The new lantern, the gift of the young women of the Paducah Church, is a great joy and help. Last week for two nights he had audiences of sixteen hundred in the Tsuchizaki railroad shops. The superintendent is a Christian and, though not an active one, is friendly to the work which Mr. McCall wants to do among the men, and is willing to have regular classes held for them. In the villages the lantern is a wonderful thing. They had a crowd of two hundred and fifty at the first stop. He has among his slides a few scenes of American history, some Japanese scenery, and a fairly complete Life of Christ; also a few slides with Scripture passages, which will be used as texts. We are wildly enthusiastic over the Living-link idea; perhaps we are more fortunate than some others. My church, First Church of Kansas City, has taken a personal interest in me and shown me kindness of which I had never dreamed. As love begets love, I find it one of my greatest joys to write them frequent long letters and keep them in close touch with our work.

We and our two little boys are well and very happy in our life and work here. We hope for the speedy return of the Erskines.

*Akita.*

#### FROM OSAKA.

Two women baptized in June—one at Kizukawa Mission, and the other the first Christian in Shinjo, an outstation, where the Buddhists are strong and progressive and ours is the only Christian work.

The governor of Osaka Prefecture, assisted by several prominent men and their wives, was pleased to entertain all the European and American residents at his mansion recently. Gossip says it is the first entertainment of its kind for over twenty years. Governor Inuzuka has traveled all over the world, speaks several languages, and certainly entertained like an Occidental.



The elaborate floral decorations, which were in pure Japanese style, were exquisitely beautiful. About sixty guests were present.

Children's Day at Osaka, Tennoji Church, was a splendid success in spite of the downpour of rain. The children did well with their program. There was a good attendance of parents, and the collection, to be divided (according to a previous custom) between an orphanage and Home Missions, was \$3.50.

A Luna Park is nearly completed about four blocks west of Tennoji Church. Among other things six foreign (American or European) women dancers are advertised for. Of course, there will be no trouble getting them. "The children of this generation are wiser than the children of light." All the evils of civilization are thrust upon the eager natives. But the Church of Christ has not one institutional church and not one single lady missionary in this great city. Why?

President Emeritus Eliot, of Harvard, is in Osaka this week, on his around-the-world trip. He is to lecture to students. It will be a great treat to the missionaries, also, to have the pleasure of meeting such a man. The Japanese Peace Society, as well as others, gave him a splendid banquet.

## PHILIPPINES.

### FROM LAOAG.

DR. C. L. PICKETT.

Number of treatments for the month.	1,428
Major operations .....	7
Minor operations .....	43
Visits to outside villages.....	3
Visits to the homes of the sick.....	25
In-patients received in hospital.....	13
Conversions .....	13

The expense for the medical work exceeded the receipts by more than \$100. Owing to the failure of the crops last year, the people are quite poor, and we are not sure whether we are going to keep even through the year or not.

As to the new hospital, the work moves slowly. We have the materials on the ground for the roof, and the iron for the reinforcing. Dr. Lemmon telegraphed that the cement and tiles would be up by next boat. We still lack the lumber of the best quality, of which the Manila firms are all out, and so are waiting on a sawmill some fifty miles to the north of us. We are letting patience have its perfect work, or as nearly perfect as possible.

A good deal of the time I have been so literally swamped with work that I have not been able to do a good many things that I should have done.



Members of the Loreto Street Church, Manila, where there were forty-six baptisms in two months.



## AFRICA.

## "O HAPPY DAY" ON THE CONGO.

E. R. MOON.

One of the most heart-rending scenes in the world is to see a person passing into eternity without faith in God and with no hope for the future. I have seen the heathen in darkest Africa as he faces death, and such hopeless misery one can not soon forget, and the wail of the benighted mourners will haunt one for weeks.

In contrast to such scenes I wish you to stand with me by the bed of a dying native evangelist at Bolenge. He had been sick for a long time, and in spite of all that the doctor could do for him it was evident that he could not live. When he had but a few hours of this life before him, and a group of natives had gathered around, by the power of his faith in God he rose above his intense bodily suffering and sang with a clear voice in the native language, "Oh, happy day that fixed my choice on Thee, my Savior and my God!" He sang every verse through, and you could see shining in that black face, drawn by suffering, a happiness and joy that no earthly power could give in such an hour as that. When he had finished the song he exhorted the people for about a quarter of an hour; then, singing another song, he closed his eyes to await the final call, which came soon afterwards.

Brethren, the gospel is transforming hundreds of these lives; but if you say so and will give us your support, we can in a very short time multiply these hundreds into thousands.

## NJOKU.

HERBERT SMITH.

Njoku came, as he himself said, to Lotumbe to see if the things the evangelists taught were truth or lies. When he started out on this errand his friends thought he had gone crazy and they tied him up, thinking he would forget about the words of God he had heard. But he broke his cord and caught up with the evangelists as they came to the Mission. After he had visited with us for some days and had a chance to test the things which he had heard, I asked him why he had come to Lotumbe.

He was a real old man, and it took him some time to get his throat clear to tell me, then he began:

"The evangelists came to town, one day, and began to tell us about the God of heaven who loved people. One of these

evangelists was a man who had been at feasts when men were eaten and I could hardly believe that he should come back to our town with such a message. But he said he came to teach us, because God had saved him in His Son, Jesus, and that he was not going to eat any more people but was trying now to teach men of God's Son. He said too that this Jesus was my Savior, and if I accepted the message, repented and was baptized in his name I should see Jesus in heaven; and he also told us that if we did not believe we would all be put into hell. I wanted to believe but I did not know if it could be for old men like me, so I asked the teachers if what they said was for old men, real old ones, and they said it was everybody, and that meant I, too, could be saved, and now I come and I want you to baptize me."

Who would deny him the privilege of being buried with his Lord. Poor old man, he nearly lost the chance. For the gospel did not reach his town until 1911. Njoku's hair is now gray and his body is bent; he has just a few years to dwell in this his present tabernacle. How many years he has waited for such a message to reach him! Will it be his fault if he never learns to read for himself the Word of God, and if he never has the full fruit of the Spirit, such as love and peace and self-control, etc. in his life. He has a generation of habits to overcome, and he has a heritage of evil from his father to conquer. The Lord said go two thousand years ago and we are just beginning to obey the "go."

## CHINA.

## EFFECTS OF THE RIOT.

MRS. LILY W. HOLLAND.

We have gone through, in the past forty-eight hours, such horrors as we have never gone through before in our lives. The looting and fighting was all in the Drum Tower District. We were safe from fire only in one corner of our verandas, where we sat huddled together during the long hours of the night. If we wanted to see the time, one struck a match in the house, shaded it while one looked at a watch. In the morning five dead bodies were at our gates and the prisoners to be shot were drawn up in front of our dining-room windows. Heads are hanging up everywhere, and empty coffins along the road, which the dead are put into. One of those killed at our gate was a girl of fifteen. Poor child! All this is having such an effect on my



younger child, Kathleen, that I am getting anxious about her.

I sometimes doubt if any of the missionaries will spend this coming summer in China. Life is scarcely worth living under such circumstances, and those good souls who live in the shelter of their homeland and never had to dodge a bullet or shudder as one screeched close to their ear or saw a gory head hanging in front of their eyes or saw *men* being led out to be shot or stood by in a hospital dead-house while women came in to claim their dead, as I did yesterday, as one woman looked around at the bodies and said, "That is mine," as she pointed to a battered body, but who look at the few extra dollars spent at such times and wonder if it could have been done cheaper—how little you all know, how little you can enter into the feelings of women and children shaking in terror for fear the next shots will be aimed at them, afraid to speak, for fear the attention of the mob would be turned on us. The Meigs and ourselves spent the night whispering to each other. We thought we could fly to the Japanese consulate, which is only five minutes from our house, but the rain of bullets never ceased for one minute. We would have been shot dead had we attempted it.

Such is life in China, and what is the result? Shattered health and all that means.

## THE CONVENTION IN LUCHOWFU.

G. B. BAIRD.

During the last days of June the Luchowfu Church entertained the annual convention of the Chinese Christian Church. This was a very interesting convention, first of all because not a single missionary aside from those in Luchowfu attended. The entire responsibility of the convention was taken by the Chinese leaders, who conducted it in a thoroughly orderly way. They faced the questions before them and settled them in a very satisfactorily manner. Next year the convention will be entertained by the Independent Christian Church of Shanghai.

During the convention Mr. Shi, the veteran preacher, baptized five women. The next day I baptized four young men. One of these teaches in our school at Liangyuen, and another is a business man at the same place. These four are the first fruits of the out-station supported by the church at Luchowfu. It is fortunate that our first converts at this station are such fine men, who are thoroughly respected in the city. This is merely opening the door. Others are

about ready to come in. One of these men is the result of the hospital work. Just now two men walk into the meeting at Liangyuen every Sunday and are about ready to be baptized. This influence started in the hospital, and when the man returned home, being too far from the city, he began going to our chapel at Liangyuen, four miles away. The work there is very encouraging. The two things that especially impressed the delegates at the convention were the women's work carried on by Miss Favors and the all-around work carried on at the hospital. Every hospital should have at least one strong Chinese evangelist, giving his whole time to the work among the patients.

## FLASHLIGHTS FROM CHUCHOW.

W. REMFRY HUNT.

Mrs. Osgood has a fine class in the Sunday-school of some of the best women and girls in the town of Chuchow. She speaks the language fluently, and with Muriel Molland and Mrs. Hunt will help lead these women to Christ.

The American Bible Society has granted ten thousand portions of the Scriptures to W. R. Hunt for distribution among the camps with the soldier boys of the republican army. It is a fine opportunity for evangelism and is the work of the hour.

All China has been looking for the edict from the waning throne of the Manchu palace informing the northern provinces that the one great Republic of China is to be proclaimed. The edict was simply to give "face" to the delinquent court. In three momentous edicts the Manchu dynasty thus yields up its authority to the people and puts the sovereign power in the hands of its toiling and awakening millions.

Mission work will go with leaps and bounds. The Lord reigneth! The people are free. What the next ten years will bring forth no one can foresee, but one thing is certain, the Chinese will never revert to their former heathen systems. All the educational schemes will boom. *It is the strategic moment to make missions count.* The evangelistic work should be the vital and supreme work, and *the primacy of this argument* and the logic of its call will be more than demonstrated in this decade.

Dr. Osgood has been helping in the city and social improvement. The Tisdale Hospital is full. It is a workshop of love. The Chinese do not like to leave our hospital even when they are well. They all hear the gospel. Many become believers and are baptized. Evangelist Shi does heroic work



among the patients, and each morning we have prayers with the patients and the hospital staff there. The Tisdale Hospital is a benediction. It is a great gospel workshop, and Dr. Osgood is rejoiced and the work pushed on.

The rainbow flag of the Chinese Republic represents the Chinese, Mohammedans, Tibetans, Mongolians, Manchus. It waves everywhere. It gives a new tone to the life of the masses. The new China will have clean homes, new roads, new justice, a new sense of liberties and responsibilities, and a new and a more vigorous manhood. One's heart thrills with joy at the emancipation of the people and their awakening faith in the message of life which we bring to them, and which power is at the very foundation bases of this great regeneration.

The new church building in Chuchow is complete. It will be dedicated on March 23d. The dean of the Bible Department in the University of Nanking, F. E. Meigs, M. A., will offer the dedication prayer. It is the gift of Mr. and Mrs. James M. Tisdale, in memory of their brother, Walter Scott Tisdale, and will be a light indeed. W. Remfry Hunt is the evangelist in charge. The winter's work embraces the local convention, a series of special revival services, and lectures to the students of the city. The Sunday-school work is in charge of Dr. Osgood, and the added rooms in the building, due to the practical mechanical experience of O. G. Hertzog, are a splendid asset.

Evangelist Koh, who is at our strongest out-station at Chuan-Tsiao hsien, is next to Evangelist Shi our ablest man. God has brought him through many experiences and tests. He is established as an evangelist. He supports his aged mother and is the mouth and wisdom of the entire family. He used to be the Chuchow city photographer. He had a good position and a fair business. He was won to Christ in this city. He recently speculated some little money he had in a brick kiln, and the kiln burned up both his money and the bricks, and he lost. Koh felt it bitterly, but he now says, "I shall bank my coin in deeds of grace in heaven, and there 'll be no discount on it there."

Dr. Macklin has been invited to Shanghai to lecture on his colonization schemes among the poor. He is greatly encouraged at the new opportunities in China. Dr. Macklin is a gentle giant, and the thunder of his silent fidelity moves men. I was walking along one day with Doctor out of the wards, and a stranger said to another Chinese, "Who's that great man over

there?" The Chinese visitor replied: "Why, you fool, don't you know him? That is Christ. Every one knows him in Nanking. He goes about doing good." I had a warm feeling in my heart and moisture in my eyes, and not a little covetousness that some day I might win such a name.

A new feature of the work in our evangelistic fields is the daily or, rather, each-night meetings held in the homes of the senior Christians. In farmhouses, shops, street residences, in the little wayside hamlets by villages, and in some of the more elaborate homes the believers have caught on to the enthusiasm of the early disciples and are witnessing to the redeeming grace that saves. Evangelist Shi, our veteran story-teller preacher, says he never expected to live to see the "day of the Lord in Sinim," but his heart is fired anew with devotion, and he has the passion for souls which is filling all our evangelists with heroism and love for the other man. Chuchow will have many additions this year.

One of the native Christians of our North Chuchow field at Chang-bah ling was killed by the defeated and fleeing soldiers of the defiant General Chang Hsüin, who held Nanking until the armies of the republican government captured the city. All the villages in this district were held by brigands. At a nearby village some twenty of the farmers foolishly tried to intercept the fleeing troops of Chang Hsüin, and got behind a wall and fired their blunderbuss rifles at the trained soldiers. The soldiers immediately dropped on one knee, fired into the crowd of rustics, and killed and wounded thirty, the extra ten being people on the street. The Chinese proverb says, "Cautiously meet an angry tiger."

The wife of the veteran Evangelist Shi, in Chuchow, has just returned from the scene of the war camps at Ling-hwai-Kwan. She went up to the front to bring back the daughter of a high Chinese family. The poor girl had been ruined by the soldiers of the imperial army, and the disgrace had turned her brain. Mrs. Shi is one of the most consecrated and trustworthy women I have ever met in China. She does the humble service, and the best part of her daily life is done in unrecorded deeds of love to Christ in the love and service of the poor. Some Sunday-school or Endeavor Society can support her by sending to the Society the sum of thirty dollars. Mrs. Shi is a soul-winner and a woman of believing and achieving prayer. Who will send a postal to the Foreign Society linking on a soul-winner in China to their devotion and service?